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almost anything. The second is restricted, and carries with it the notion of quasi-physical phenomena, such as those presented in the vision of Ezekiel (chaps. 1-3). Professor Kunze uses the term rather in the middle sense in which it is evidently used in the doxology at the end of the Lord's Prayer. In this sense it is something peculiar to God. Professor Kunze contends that such divine glory is claimed by Jesus for himself as portrayed in the three synoptic gospels. And in our judgment he successfully maintains his thesis by a careful collation and scientific exegesis of the utterances of Jesus as recorded by the first three evangelists. If, in the face of his argument, one should still feel disposed to deny the transcendent and unique element in the consciousness of Jesus evinced by this claim to divine glory, he must resort to the radical position that the synoptists do not give us an accurate portrait of Jesus.—A. C. ZENOS.

Foundation Truths of the Gospel: Essays Contributed to the Christian. (London: Morgan & Scott; pp. viii + 184; 3s. 6d.) The preface states that "the times call for a statement of evangelical truth in the language of the people. 'Ruin by the fall,' 'redemption by the blood of Christ,' 'regeneration by the Holy Spirit,' are watchwords of the gospel; and here their meaning is set forth plainly and in harmony with the teachings of Holy Writ." To meet this need, this volume of essays, first contributed to a London religious paper, has been gathered. It is printed on very thick and light paper, in the effort to make the volume of considerable size out of rather slight material. The articles are distinctly conservative in tone, and are usually spiritual and kindly in spirit. There are nineteen essays, following the general lines of the familiar treatise on systematic theology. Dr. J. Guinness Rogers writes on "The Value of a Creed," Rev. F. B. Meyer on "The Fall," Dr. A. T. Pierson on "The Significance of the Cross," and Henry Varley, the lay evangelist, on "The Resurrection of Christ." Canon Girdlestone contributes the chapter on "God," and two essays on the "Bible."—W. E. BARTON.

Typical New Testament Conversions. By Frederick A. Noble. (Chicago: Revell, 1901; pp. 326; \$1, net.) The author discusses fifteen individual New Testament conversions and the conversion of the thousands on the day of Pentecost. This involves the exposition of some of the most instructive passages of the gospels and the Acts. And the work is skilfully done. The main object, kept constantly in

view, is to show what a vast variety there is in Christian experiences. While at bottom all such experiences are essentially the same, the processes of mind and heart through which genuine converts pass are as various as human faces or human dispositions. This vastly important lesson should be learned by all believers, since their pre-eminent work is the winning of souls to Christ; and they should no more expect all Christian experiences to be of the same type than they expect the flowers in their gardens to be all of one unvarying pattern.

There are some slight blemishes. On p. 88, speaking of the testimony of the maid mentioned in Acts, chap. 16, the author says that it brought no credit to her, while he evidently means that it brought no credit to Paul and his associates. On p. 145 he refers to "Jonah and the whale;" "great fish" would be accurate. We noted also some ambiguous sentences. The proof-reading was not thorough. On p. 79 we have "uncompromising" for unpromising; p. 133, "on" for one; p. 203, "in" is repeated; p. 217, "at Joppa" for from Joppa; p. 219, "he" for be, but with "be" the sentence is meaningless; p. 229, "Sir Thoman More;" p. 245, "haw" for how; p. 301, "saced" for sacred; p. 302, "baptized *with* the name of Jesus." Somebody nodded.—GALUSHA ANDERSON.

The Early Church: Its History and Literature. By James Orr. (New York: Armstrong, 1901; pp. 146; \$0.60.) By following the chronological order, Professor Orr is able to present events, personages, writings, parties, etc., in their historic setting, but this necessitates the recurrence of the same kinds of matter in each new connection. For example, the persecutions are treated in no less than five of the ten chapters. By following the topical method the principal subjects would be treated continuously, and the impression would be more distinct and enduring. Below the superficial question of historic method lies the deeper doubt of the utility of manuals of this kind. Events so numerous and momentous as crowd the early years of Christianity cannot be packed into a nutshell. A few topics presented with enough fulness to convey a definite impression are of more value than a multiplicity of topics treated in a cursory way. This truth is happily illustrated in the author's earlier and edifying discussion of *Neglected Factors in the Study of the Early Progress of Christianity*.—ERI B. HULBERT.

Des Basilius aus Achrida, Erzbischofs von Thessalonich, bisher unedierte Dialoge. Von Josef Schmidt. (München: Lentner, 1901;